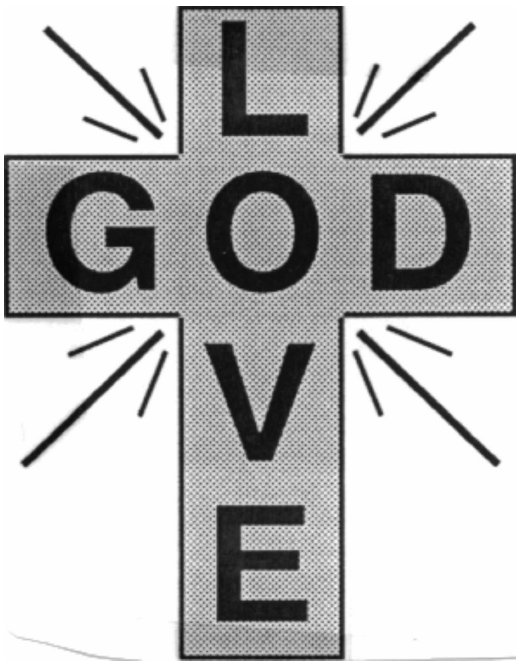

ONE COVENANT

The One Story of Redemption

From the opening words of Genesis to the final "Amen" of Revelation

By Jim Gialas

ONE COVENANT

The One Story of Redemption

From the opening words of Genesis to the final "Amen" of Revelation

By Jim Giatas

S.D.G.

Soli Deo Gloria — Glory to God alone

Μόνον τῷ Θεῷ ἡ δόξα (Monon tō Theō hē doxa)

Introduction

The story of Scripture is the story of one God, one covenant, and one redeemed people unfolding across the ages. From the call of Abraham to the visions of John on Patmos, the Bible presents not two religions, but a single divine narrative—rooted in the promises made to Israel and fulfilled in Jesus Christ, the Messiah of Israel and Savior of the world. This book seeks to explore that unity with clarity, reverence, and fidelity to the King James Version of the Holy Scriptures.

For many Christians, the relationship between Israel and the Church has been a source of confusion, debate, and even division. Some have imagined that the Church replaced Israel; others have proposed that Israel and the Church walk separate covenant paths. Yet the apostle Paul, writing under the inspiration of the Holy Ghost, offers a different vision—one of **grafting**, **continuity**, and **mystery**. He declares that Gentile believers are "grafted in among them" and made "partakers of the root and fatness of the olive tree" (Romans 11:17). He warns the Church not to boast against the natural branches, for "the gifts and calling of God are without repentance" (Romans 11:29). And he reveals a profound truth: "blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Romans 11:25).

This "blindness in part," as Paul describes it, is not a mark of inferiority nor a judgment of worthiness. It is a sovereign act of God within His redemptive plan—a temporary veil permitted so that the Gospel might go forth to the nations, fulfilling the ancient promise that in Abraham's seed "shall all families of the earth be blessed" (Genesis 12:3). The Jewish people remain beloved for the fathers' sakes, and their preservation through centuries of dispersion stands as a living testimony to the faithfulness of God.

Among modern interpreters who have emphasized this biblical continuity, the late Ellis Skolfield stands out for his insistence that the Church has not replaced Israel but has been joined to her. In his writings, particularly *The Hidden Beast 2*, Skolfield argues that God's dealings with Israel and the Church must be understood as parts of a single prophetic tapestry. He maintains that Israel's temporary blindness serves a divine purpose, allowing the prophetic Scriptures to unfold

with precision and preparing the way for a future national awakening when the veil is lifted and the remnant recognizes Jesus as their Messiah.

This book does not seek to elevate any human teacher above Scripture, nor to bind the reader to any single prophetic system. Rather, it aims to examine Skolfield's insights where they illuminate the biblical text, to test all things by the Word of God, and to present a coherent, reverent exploration of the relationship between Christians and Jews across both Testaments. Our goal is not controversy, but clarity; not speculation, but Scripture; not division, but understanding.

We will journey through the covenants, the prophets, the teachings of Christ, and the writings of the apostles. We will consider the olive tree of Romans 11, the promises to Abraham, the prophetic role of Israel in the last days, and the unity of God's people in the age to come. Above all, we will seek to honor the God of Israel, who has made both Jew and Gentile one in Christ, "that he might reconcile both unto God in one body by the cross" (Ephesians 2:16).

May this work deepen your appreciation for the Old and New Testaments, strengthen your understanding of God's covenant faithfulness, and inspire a renewed love for the people through whom God gave the world the Scriptures, the prophets, and the Messiah Himself.

Dedication

To the God of Abraham, Isaac, and Jacob—
the One who keeps covenant and mercy forever,
whose promises stand unbroken across the ages,
and whose faithfulness is the anchor of every hope expressed in these pages.

To the Jewish people, the natural branches of the olive tree,
through whom God gave the world the Law, the Prophets, and the Messiah.
Your endurance through dispersion, trial, and sorrow is a living testimony
to the steadfast love of the Lord and the certainty of His Word.

To the Church of Jesus Christ, the wild branches graciously grafted in,
made partakers of the same root and fatness,
called to humility, gratitude, and reverence
for the mystery of God's redemptive plan.

And to all who seek to understand the unity of the Old and New Testaments,
the continuity of God's covenant dealings,
and the prophetic purpose behind Israel's "blindness in part"—
may the Holy Spirit open your eyes to behold
the wonder of God's unfolding story
and the glory of the Messiah who stands at its center.

Acknowledgments

My deepest gratitude is first offered to the Lord God of Israel, whose Word endures forever and whose faithfulness has sustained every step of this work. Without His guidance, illumination, and mercy, these pages would have no life, no purpose, and no truth.

I wish to acknowledge the countless believers—past and present—whose devotion to the Scriptures has shaped my own understanding. Their prayers, conversations, and quiet acts of encouragement have strengthened my resolve to pursue clarity in the Word of God and humility before its Author.

I am especially grateful for the scholarship and prophetic insight of Ellis Skolfield. While no interpreter is without error, his unwavering commitment to the authority of Scripture and his bold exploration of Israel's role in God's redemptive plan have sharpened my thinking and stirred my heart. His work challenged me to look again at the unity of the Testaments and the mystery of the olive tree, and for that I am sincerely thankful.

To the teachers, pastors, and friends who have walked with me through seasons of study, discussion, and refinement—your counsel has been invaluable. Your willingness to test ideas by Scripture, to ask difficult questions, and to pursue truth with patience and grace has enriched this project beyond measure.

To my family, whose love and support have been a constant source of strength: thank you for your understanding during long hours of writing, reflection, and revision. Your encouragement has been a quiet anchor, reminding me that the work of the Lord is never in vain.

Finally, I extend heartfelt appreciation to every reader who approaches these pages with an open Bible and a seeking heart. May the Holy Spirit guide you into all truth, deepen your love for the Scriptures, and enlarge your understanding of the wondrous plan of God—uniting Jew and Gentile in one body through the Messiah.

To all who contributed in ways seen and unseen, I offer my sincere thanks. May the Lord reward you richly.

Foreword

The relationship between Christians and Jews has long stood at the center of biblical revelation, yet it remains one of the most misunderstood themes in the history of the Church. From the covenant made with Abraham to the visions recorded in the Revelation of Jesus Christ, the Scriptures present a unified story—one rooted in God's unchanging promises to Israel and fulfilled in the Messiah who came first to His own and then to the nations.

This book enters that story with humility and conviction. It seeks neither to divide nor to speculate, but to illuminate the continuity of God's redemptive plan as revealed in the King James Version of the Holy Bible. It invites readers to consider the profound mystery described by the apostle Paul: that Gentile believers have been grafted into the rich root of Israel's covenant blessings, and that Israel's present "blindness in part" serves a divine purpose in the unfolding of prophecy.

In an age when many voices speak with certainty yet few speak with Scripture, this work stands apart. It does not attempt to replace the Word of God with human opinion, nor does it elevate any interpreter above the authority of the text. Instead, it examines the insights of Ellis Skolfield—particularly his emphasis on covenant continuity and prophetic precision—only insofar as they help illuminate the biblical narrative. Skolfield's writings have stirred many to reconsider the unity of the Testaments and the enduring role of Israel in God's plan, and this book builds upon that foundation with careful attention and reverent discernment.

Readers will find here a call to humility: for Gentile believers, a reminder not to boast against the natural branches; for all believers, a reminder that God's purposes are larger than any single generation, nation, or tradition. They will also find a call to hope, for the same God who preserved Israel through dispersion and trial is the God who grafts in the nations and who will one day remove the veil from the hearts of His ancient people.

Above all, this book invites the reader to behold the unity of Scripture—to see the Old and New Testaments not as competing revelations, but as one divine story unfolding through promise, fulfillment, and consummation. It is a story that exalts the God of Israel, honors the Messiah of Israel, and reveals the astonishing grace by which both Jew and Gentile are made one in Him.

May the Lord bless every reader who approaches these pages with an open Bible and a teachable heart. May He grant understanding, deepen faith, and draw us all closer to the wonder of His eternal purpose.

Preface

The pages that follow were born out of a deep desire to understand the unity of God's redemptive work from Genesis to Revelation. For many years, Christians have wrestled with questions concerning Israel, the Church, and the unfolding of biblical prophecy. These questions are not merely academic; they shape how we read the Scriptures, how we understand our identity in Christ, and how we perceive God's faithfulness across the ages.

In my own journey of study and prayer, I have been continually drawn back to the apostle Paul's words in Romans 11—words that speak of mystery, humility, and divine purpose. Paul reveals that Gentile believers have been grafted into the rich root of Israel's covenant blessings, and that Israel's present unbelief is neither final nor accidental. Rather, it is a "blindness in part," permitted by God until the fulness of the Gentiles has come in. This truth, often overlooked or misunderstood, forms one of the central pillars of this book.

Among the voices who have emphasized this biblical continuity, Ellis Skolfield has offered a perspective that is both provocative and deeply rooted in Scripture. While no human interpreter is infallible, Skolfield's insistence that the Church has been joined to Israel—not in replacement, but in fulfillment—has helped many believers rediscover the unity of God's covenant dealings. His writings, particularly *The Hidden Beast 2*, challenge us to consider the prophetic significance of Israel's past, present, and future, and to recognize that God's promises to the Jewish people remain irrevocable.

This book does not seek to elevate Skolfield above Scripture, nor to bind the reader to any single prophetic timeline. Instead, it aims to examine his insights where they illuminate the biblical text, to test all things by the Word of God, and to present a coherent, reverent exploration of the relationship between Christians and Jews across both Testaments. The King James Version will serve as our foundation, not out of tradition alone, but because of its enduring clarity, majesty, and faithfulness to the original languages.

My hope is that these pages will help believers see the Bible as one continuous story—one covenant unfolding through two Testaments, one Messiah revealed in two advents, and one people of God formed from both Jew and Gentile. I pray that this work will deepen your love for the Scriptures, strengthen your understanding of God's prophetic purposes, and inspire a renewed appreciation for the Jewish people, through whom God has given the world the Law, the Prophets, and the Savior Himself.

May the Holy Spirit guide you as you read, and may the God of Israel open our eyes to behold wondrous things out of His Word.

TABLE OF CONTENTS

FRONT MATTER:

INTRODUCTION

DEDICATION

ACKNOWLEDGMENTS

FORWARD

PREFACE

TABLE OF CONTENTS:

CHAPTERS:

1.) The One Story of Redemption
2.) Abraham's Covenant and the Root of Israel

3.) The Old Testament Foundations of the Gospel
4.) The Church Grafted Into Israel
5.) The Blindness in Part
6.) The Prophetic Role of Israel
7.) The Hidden Beast and the Nations
8.) The Future Restoration of Israel
9.) One People of God in the Age to Come
10.) The New Heaven and the New Earth
11.) Conclusion

BACK. MATTER:

SCRIPTURE INDEX

SUBJECT INDEX

BENEDICTION

ABOUT THE AUTHOR

NOTICE OF COPYRIGHT

NOTICE ON THE USE OF THE KING JAMES VERSION OF THE HOLY BIBLE

NOTICE ON THE USE AND PERMISSION OF COPILOT

Chapter 1

The One Story of Redemption

From the opening words of Genesis to the final "Amen" of Revelation, the Holy Scriptures present not a collection of disconnected writings, but a single, unified story—God's story of redemption. Though written over many centuries, by many authors, in diverse settings, the Bible speaks with one voice because it originates from one Author. Its unity is not literary coincidence but divine design. The God who declared the end from the beginning (Isaiah 46:10) has woven the entire narrative of Scripture into a seamless tapestry of promise, fulfillment, and consummation.

At the heart of this story stands the covenant God made with Abraham—a covenant that forms the root of all redemptive history. Through this covenant, God established a people, a land, a promise, and a blessing that would extend to all nations. The Old Testament records the formation, struggles, triumphs, and failures of Israel, yet always with an eye toward the coming Redeemer. The New Testament reveals that Redeemer in the person of Jesus Christ, the promised Seed, in whom all the promises of God are "yea, and in him Amen" (2 Corinthians 1:20).

Thus, the Bible is not two competing revelations but one unfolding revelation. The Old Testament anticipates Christ; the New Testament reveals Him. The Old Testament lays the foundation; the New Testament builds upon it. The Old Testament contains the shadows; the New Testament unveils the substance. Together they form a single, coherent narrative of God's redemptive purpose.

The Unity of the Testaments

The unity of Scripture is most clearly seen in the continuity of God's covenant dealings. The God who called Abraham is the same God who sent His Son. The God who spoke through Moses and the prophets is the same God who spoke in these last days by His Son (Hebrews 1:1–2). The promises made to Israel are not abandoned in the New Testament; they are expanded, clarified, and brought to their intended fulfillment.

Jesus Himself affirmed this unity when He declared, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matthew 5:17). After His resurrection, He opened the Scriptures to His disciples, showing them "in all the scriptures the things concerning himself" (Luke 24:27). The apostles preached Christ not as a departure from the Old Testament but as its fulfillment.

This unity is essential for understanding the relationship between Israel and the Church. The Church does not replace Israel; nor does it exist apart from Israel. Rather, the Church is grafted into the covenantal root established through Abraham. The apostle Paul describes this mystery with the imagery of an olive tree—Israel as the natural branches, Gentile believers as the wild branches grafted in, and Christ as the life-giving root that sustains them all (Romans 11:17–24).

The Covenant as the Spine of Scripture

Every major movement in Scripture flows from the Abrahamic covenant:

- The Exodus reveals God's faithfulness to His covenant people.
- The giving of the Law establishes Israel as a holy nation.
- The monarchy anticipates the coming of the Davidic King.
- The prophets call Israel back to covenant fidelity while foretelling the coming Messiah.
- The Gospels reveal that Messiah in the person of Jesus Christ.
- Acts records the expansion of the covenant blessings to the nations.
- The Epistles explain the mystery of Jew and Gentile united in one body.
- Revelation unveils the final restoration of all things promised from the beginning.

The covenant is the spine of Scripture; remove it, and the body collapses.

The Messiah at the Center

The one story of redemption is ultimately the story of Christ. He is the Seed of the woman who would crush the serpent's head (Genesis 3:15). He is the Seed of Abraham through whom all nations would be blessed (Genesis 22:18). He is the Prophet like unto Moses (Deuteronomy 18:15), the Son of David who would reign forever (2 Samuel 7:12–16), the Suffering Servant of Isaiah 53, and the Lord whom Malachi said would suddenly come to His temple (Malachi 3:1).

In the New Testament, Jesus declares Himself the fulfillment of these promises. He is the Lamb of God, the Bread of Life, the Light of the World, the Good Shepherd, the Resurrection and the Life, the True Vine, and the Alpha and Omega. All Scripture points to Him, and all history moves toward Him.

The Role of Israel in the One Story

Israel is not a footnote in the story of redemption; Israel is the stage upon which the drama unfolds. Through Israel came the covenants, the promises, the prophets, and the Messiah Himself (Romans 9:4–5). Israel's history—its calling, its failures, its exile, and its preservation—reveals the faithfulness of God.

Even Israel's present "blindness in part" (Romans 11:25) is part of the divine narrative. It is neither accidental nor permanent. It serves a prophetic purpose, allowing the Gospel to go forth to the nations until the fulness of the Gentiles is complete. Then, as Paul declares, "all Israel shall be saved" (Romans 11:26).

This mystery—of Israel temporarily blinded, the nations grafted in, and the final restoration of Israel—is central to understanding the unity of Scripture. It is also central to the prophetic insights emphasized by Ellis Skolfield, whose work highlights the precision with which God has orchestrated history to fulfill His Word.

The Church in the One Story

The Church is not a new people but a renewed people—Jew and Gentile united in Christ. The Church does not stand apart from Israel but is joined to Israel's covenant blessings through the Messiah. The wild branches do not replace the natural branches; they are grafted in among them.

This truth calls the Church to humility. Paul warns Gentile believers not to boast against the natural branches, for "thou bearest not the root, but the root thee" (Romans 11:18). The Church's identity is inseparable from Israel's story, and Israel's story is inseparable from God's covenant.

The End of the Story

The one story of redemption culminates in the new heaven and new earth, where the redeemed of all ages—Jew and Gentile—stand together before the throne of God and of the Lamb. The

promises made to Abraham find their ultimate fulfillment in a redeemed humanity dwelling in a restored creation under the eternal reign of Christ.

The story that began in a garden ends in a city. The story that began with a promise ends with its perfect fulfillment. And the God who began the good work brings it to completion.

Chapter 2

Abraham's Covenant and the Root of Israel

The story of redemption rests upon a single, unshakable foundation: the covenant God made with Abraham. Every promise, every prophecy, every act of divine intervention in Scripture flows from this covenantal root. To understand Israel, the Church, the Messiah, and the unfolding of God's redemptive plan, one must begin where God began—with a man called out of Ur, a promise spoken under the stars, and a covenant sealed by the faithfulness of God alone.

The Abrahamic covenant is not merely an Old Testament artifact; it is the backbone of the entire biblical narrative. It is the root into which Israel was formed and into which the Church has been grafted. It is the covenant that defines God's dealings with humanity and reveals His purpose for the ages. Without grasping the depth and scope of this covenant, the unity of Scripture remains hidden, and the relationship between Jew and Gentile remains misunderstood.

The Call of Abraham: God's Sovereign Initiative

The story begins with divine initiative. Abraham did not seek God; God sought Abraham. In Genesis 12, the Lord speaks a promise that will shape the destiny of nations:

"I will make of thee a great nation… and in thee shall all families of the earth be blessed."

This call is not merely personal—it is cosmic. Through Abraham, God intends to reverse the curse of Eden, restore blessing to the nations, and prepare the world for the coming Redeemer. The covenant is rooted not in Abraham's merit but in God's sovereign grace. Abraham believes God, and "it was counted unto him for righteousness" (Genesis 15:6), establishing the pattern of justification by faith that will echo throughout Scripture.

The Covenant Promises: Land, Seed, and Blessing

The Abrahamic covenant contains three foundational promises:

- **Land** — A physical inheritance for Abraham's descendants
- **Seed** — A lineage culminating in the Messiah

- **Blessing** — A universal blessing extending to all nations

These promises are unconditional. God alone passes between the divided pieces in Genesis 15, signifying that the covenant rests entirely upon His faithfulness. Israel's failures cannot nullify it; human rebellion cannot overturn it. The covenant stands because God stands.

The promise of the Seed is central. Paul identifies this Seed as Christ (Galatians 3:16), revealing that the Abrahamic covenant is ultimately Messianic. Through Christ, the blessing promised to Abraham flows to the nations, fulfilling God's purpose from the beginning.

Israel: The Covenant Nation

From Abraham's descendants, God forms a nation—Israel. This nation is not chosen for its greatness but for God's purpose. Israel becomes the vessel through which God reveals His character, His law, His prophets, and ultimately His Messiah.

Israel's history—its deliverance from Egypt, its wilderness wanderings, its conquest of the land, its monarchy, its exile, and its restoration—is the unfolding of the Abrahamic covenant in real time. Every triumph and every tragedy serves the covenantal purpose. Even Israel's dispersion among the nations becomes a testimony to God's faithfulness, for He preserves them despite centuries of persecution and exile.

The covenant ensures Israel's survival. It guarantees their future restoration. It anchors their identity as God's chosen people.

The Covenant and the Church: Grafted Into the Root

The apostle Paul reveals a profound mystery: Gentile believers are grafted into the covenantal root established through Abraham. The Church does not replace Israel; it joins Israel. The wild branches partake of the same root and fatness of the olive tree (Romans 11:17).

This grafting is not a new covenant apart from Israel but an extension of the Abrahamic covenant to the nations. Through Christ, Gentiles become "Abraham's seed, and heirs according to the promise" (Galatians 3:29). The Church's identity is therefore inseparable from Abraham's covenant. To understand the Church, one must understand the covenant into which it has been grafted.

This truth demands humility. Paul warns Gentile believers not to boast against the natural branches. The root supports the branches—not the other way around. The Church stands by grace, not by superiority.

The Covenant and Israel's Blindness in Part

Israel's present unbelief does not nullify the covenant. Paul declares that "the gifts and calling of God are without repentance" (Romans 11:29). Israel's blindness is temporary and purposeful. It allows the Gospel to go forth to the nations, fulfilling the promise that in Abraham's seed all families of the earth shall be blessed.

Ellis Skolfield emphasizes this divine strategy. In his interpretation, Israel's blindness is not a failure but a prophetic necessity. It ensures the precise unfolding of God's timeline and prepares the way for Israel's future awakening. When the fulness of the Gentiles is complete, the veil will be lifted, and the remnant of Israel will recognize their Messiah.

Thus, the Abrahamic covenant not only explains Israel's past and present but guarantees Israel's future.

The Covenant and the Messiah: The Fulfillment of All Things

Jesus Christ is the fulfillment of the Abrahamic covenant. He is the promised Seed, the embodiment of the blessing, and the heir of the promises. In Him, the covenant reaches its climax. Through His death and resurrection, the blessing of Abraham flows to the nations. Through His return, the promises to Israel will be fully realized.

Christ does not abolish the covenant; He completes it. He does not replace Israel; He redeems Israel. He does not create a new people; He unites Jew and Gentile in one body.

The Abrahamic covenant is therefore not merely historical—it is eschatological. It points forward to the restoration of Israel, the redemption of the nations, and the establishment of Christ's eternal kingdom.

Conclusion: The Root That Supports All

The Abrahamic covenant is the root of the olive tree. It is the foundation of Israel's identity, the source of the Church's blessings, and the framework of God's redemptive plan. To understand Scripture, one must understand this covenant. To understand prophecy, one must see its covenantal foundation. To understand the unity of Jew and Gentile, one must grasp the mystery of the grafting.

The covenant is the beginning of the story, the structure of the story, and the guarantee of the story's glorious end.

Chapter 3

The Old Testament Foundations of the Gospel

The Gospel of Jesus Christ does not emerge suddenly in the New Testament as a new religion or a divine course correction. It is the fulfillment of a plan revealed progressively from the earliest chapters of Genesis. The Old Testament is the soil in which the Gospel seed is planted, nourished, and brought to maturity. Without the Old Testament, the Gospel cannot be understood; without the promises, types, shadows, and prophecies of the Law and the Prophets, the person and work of Christ cannot be fully appreciated.

Jesus Himself affirmed this truth when He declared that the Scriptures testify of Him (John 5:39). After His resurrection, He opened the understanding of His disciples, showing them "in all the scriptures the things concerning himself" (Luke 24:27). The apostles preached Christ from the Old Testament, not as an innovation, but as the fulfillment of God's ancient promises.

Thus, the Gospel is not a New Testament invention; it is the Old Testament revealed.

The First Gospel: The Promise in Eden

The foundations of the Gospel are laid immediately after the fall. In Genesis 3:15, God speaks the first promise of redemption:

"And I will put enmity between thee and the woman, and between thy seed and her seed;
it shall bruise thy head, and thou shalt bruise his heel."

This verse—often called the *protoevangelium*, the first Gospel—contains the entire redemptive plan in seed form. It promises:

- A coming Redeemer (the Seed of the woman)
- A decisive victory over Satan (the bruising of the serpent's head)
- A suffering Messiah (the bruising of His heel)

The rest of Scripture unfolds this promise, revealing the identity, lineage, mission, and triumph of the promised Seed.

The Patriarchs: Covenant and Promise

The Gospel is further established in the covenant God makes with Abraham. As explored in the previous chapter, the Abrahamic covenant provides the framework for redemption. God promises that through Abraham's Seed "shall all families of the earth be blessed" (Genesis 12:3).

Paul identifies this Seed as Christ (Galatians 3:16). Thus, the Gospel is rooted in the covenantal promises given to the patriarchs. The Old Testament is not merely background—it is the covenantal foundation upon which the Gospel stands.

The Law: A Schoolmaster to Bring Us to Christ

The Law given through Moses reveals the holiness of God and the sinfulness of man. It exposes humanity's inability to attain righteousness through works. Paul declares that "by the law is the knowledge of sin" (Romans 3:20). The Law does not save; it reveals the need for salvation.

The sacrificial system, priesthood, and tabernacle all point forward to Christ:

- The **Passover lamb** foreshadows the Lamb of God.
- The **Day of Atonement** anticipates the once-for-all sacrifice of Christ.
- The **high priest** prefigures Christ's intercessory ministry.
- The **tabernacle** symbolizes God dwelling among His people, fulfilled in Christ and His Church.

Thus, the Law is a shadow; Christ is the substance.

The Prophets: Foretelling the Messiah

The prophets expand the Gospel foundation by foretelling the coming Messiah with remarkable clarity. They reveal:

- His lineage (Isaiah 11:1; Jeremiah 23:5)
- His birthplace (Micah 5:2)
- His mission (Isaiah 61:1–2)
- His suffering (Isaiah 53)
- His resurrection (Psalm 16:10)
- His kingship (Daniel 7:13–14)
- His future reign (Zechariah 14)

The prophets do not present a different message from the Gospel; they present the Gospel in advance.

The Psalms: The Heartbeat of Redemption

The Psalms provide the emotional and spiritual depth of the Gospel. They reveal the inner life of the Messiah, His suffering, His trust in the Father, and His ultimate triumph.

- Psalm 22 describes the crucifixion with prophetic detail.
- Psalm 2 reveals the Messiah's kingship and the nations' rebellion.
- Psalm 110 presents the Messiah as both King and Priest.

The Psalms are not merely devotional—they are prophetic declarations of the Gospel.

The Kingdom: The Hope of Israel

The Old Testament presents a future hope centered on the restoration of Israel and the reign of the Messiah. This hope is not abandoned in the New Testament; it is affirmed and expanded. Jesus preached the Gospel of the Kingdom, not a departure from Israel's hope but its fulfillment.

Ellis Skolfield emphasizes that the prophetic promises concerning Israel remain active and essential to understanding the Gospel. The Gospel is not complete without the restoration of Israel, the return of Christ, and the fulfillment of the covenant promises.

The Old Testament as the Gospel's Foundation

The Old Testament provides:

- The **promise** of redemption
- The **covenant** that frames redemption
- The **law** that reveals the need for redemption
- The **types and shadows** that illustrate redemption
- The **prophecies** that foretell redemption
- The **hope** that anticipates the consummation of redemption

The New Testament does not replace the Old; it reveals its meaning. The Gospel is the Old Testament brought to light.

Conclusion: One Gospel, One Story

The Gospel is not a New Testament idea—it is the eternal purpose of God revealed progressively through the Old Testament and fulfilled in Christ. To understand the Gospel, one must understand the Old Testament. To understand Christ, one must see Him in the Law, the Prophets, and the Psalms. To understand redemption, one must grasp the covenantal framework established from the beginning.

The Old Testament is the foundation; the New Testament is the fulfillment. Together they reveal the one story of redemption.

Chapter 4

The Church Grafted Into Israel

The mystery of the Church—its identity, its calling, and its relationship to Israel—stands at the heart of the New Testament revelation. Yet this mystery is not a departure from the Old Testament but the continuation of the covenant God established with Abraham. The Church does not arise as a new people disconnected from Israel; rather, it is joined to Israel's covenant blessings through the Messiah. The apostle Paul describes this union with the vivid imagery of an olive tree—Israel as the natural branches, Gentile believers as the wild branches grafted in, and Christ as the life-giving root that sustains them all.

This chapter explores the profound truth that the Church is not a replacement for Israel but a participant in Israel's covenant. It is a truth that calls for humility, gratitude, and reverence, for it reveals the astonishing grace by which God has united Jew and Gentile in one body.

The Olive Tree: Paul's Inspired Illustration

In Romans 11, Paul presents one of the most important theological images in Scripture: the olive tree. This tree represents the covenantal blessings rooted in God's promises to Abraham. The root is holy, the tree is holy, and the branches—whether natural or wild—derive their life from the same source.

Paul writes:

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them,
and with them partakest of the root and fatness of the olive tree…"
—Romans 11:17

This imagery reveals several essential truths:

- The **root** is the Abrahamic covenant.
- The **natural branches** are the Jewish people.
- The **wild branches** are Gentile believers.
- The **tree** is the covenant people of God.

The Church does not form a new tree; it is grafted into the existing one.

The Church's Identity: Partakers of the Root

Paul emphasizes that Gentile believers "partake of the root and fatness of the olive tree." This means:

- The Church shares in the promises made to Abraham.
- The Church is nourished by Israel's Scriptures, covenants, and Messiah.
- The Church's identity is inseparable from Israel's story.

This truth dismantles any notion that the Church stands apart from Israel. The Church is not a new creation in the sense of replacing Israel; it is a new creation in Christ, joined to Israel's covenant blessings.

Ellis Skolfield stresses this point with clarity: the Church is grafted into Israel, not Israel grafted into the Church. The direction of the grafting matters. It preserves the continuity of God's covenant dealings and affirms the ongoing election of Israel.

The Warning Against Boasting

Paul issues a solemn warning to Gentile believers:

"Boast not against the branches."
—Romans 11:18

The temptation to boast is real. Throughout history, some Christians have fallen into the error of believing that the Church has replaced Israel, that God has abandoned His ancient people, or that Gentile believers now stand superior to the natural branches.

Paul rejects such thinking with force:

- The root supports the branches—not the other way around.
- Gentile believers stand by faith, not by merit.
- If God spared not the natural branches, He will not spare the proud.

This warning is not merely theological; it is moral. It calls the Church to humility, gratitude, and reverence for the mystery of God's redemptive plan.

The Mystery of Israel's Blindness in Part

Paul reveals a profound mystery:

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in."
—Romans 11:25

This blindness is:

- **Partial** — not all Israel is blind.
- **Temporary** — it will be lifted.
- **Purposeful** — it allows the Gospel to go to the nations.

Ellis Skolfield emphasizes that this blindness is not a failure of Israel but a divine strategy. God permitted it so that the prophetic Scriptures might unfold with precision and so that the nations

might be grafted in. Israel's unbelief is not the end of their story; it is a stage in God's redemptive timeline.

The Unity of Jew and Gentile in Christ

The grafting of the Gentiles does not erase the distinction between Jew and Gentile; it unites them in Christ. Paul declares:

- Jew and Gentile are "one new man" in Christ (Ephesians 2:15).
- Both have access by one Spirit unto the Father (Ephesians 2:18).
- Both are fellow heirs and partakers of the promise (Ephesians 3:6).

This unity is not uniformity. God preserves the identity of both groups while uniting them in one body. The Church is therefore a multi-ethnic, multi-generational, covenantal people rooted in the promises made to Abraham.

The Future Restoration of Israel

The grafting of the Gentiles does not negate the future restoration of Israel. Paul declares with certainty:

"And so all Israel shall be saved."
—Romans 11:26

This promise is grounded in the Abrahamic covenant. God's faithfulness to Israel is the guarantee of His faithfulness to the Church. If God could abandon Israel, He could abandon anyone. But He will not. His covenant stands.

Skolfield's prophetic framework highlights this future restoration as a key moment in God's timeline. When the fulness of the Gentiles is complete, the veil will be lifted, and the remnant of Israel will recognize their Messiah.

Conclusion: One Tree, One Root, One People

The Church is not a replacement for Israel; it is a graft. The olive tree remains. The root remains. The promises remain. Jew and Gentile are united in Christ, nourished by the same covenant, sustained by the same grace, and destined for the same glory.

The mystery of the Church is the mystery of God's mercy—mercy to Israel, mercy to the nations, mercy that binds all things together in Christ.

Chapter 5

The Blindness in Part

Few doctrines in Scripture are as misunderstood, misapplied, or misrepresented as the apostle Paul's teaching that "blindness in part is happened to Israel" (Romans 11:25). Yet this truth stands at the very heart of God's redemptive plan. It explains Israel's present condition, the Church's present opportunity, and the prophetic sequence that will culminate in the return of the Messiah. It is not a doctrine of superiority or condemnation, but of mystery, mercy, and divine purpose.

Paul does not present Israel's blindness as a failure of the Jewish people, nor as evidence that God has rejected them. Instead, he reveals it as a sovereign act of God—temporary, partial, and purposeful—designed to open the door of salvation to the nations and to fulfill the prophetic Scriptures with perfect precision.

This chapter explores the nature, purpose, and prophetic significance of this "blindness in part," and how it shapes the unity of Jew and Gentile in the one story of redemption.

The Nature of Israel's Blindness

Paul's words are precise: "blindness in part." This blindness is:

- **Partial** — not all Israel is blind.
- **Temporary** — it will be lifted.
- **Purposeful** — it serves God's redemptive plan.

The blindness is not total. Throughout history, a remnant of Jewish believers has embraced the Messiah. From the apostles themselves to Jewish believers in every generation, God has preserved a faithful remnant according to the election of grace (Romans 11:5).

Nor is the blindness permanent. Paul declares that it will last only "until the fulness of the Gentiles be come in." When that moment arrives, the veil will be lifted, and the remnant of Israel will recognize their Messiah.

The Source of the Blindness: God's Sovereign Hand

Paul attributes this blindness not to human stubbornness alone, but to God's sovereign purpose. He writes:

"God hath given them the spirit of slumber,
eyes that they should not see, and ears that they should not hear…"
—Romans 11:8

This is not punitive blindness; it is prophetic blindness. God permitted it so that:

- The Messiah would be rejected and crucified according to prophecy.
- The Gospel would go forth to the nations.
- The Abrahamic promise of blessing to all families of the earth would be fulfilled.

Israel's blindness is therefore not a sign of divine rejection but of divine orchestration.

The Purpose of the Blindness: The Fulness of the Gentiles

Paul reveals the purpose of this blindness:

"Blindness in part is happened to Israel,
until the fulness of the Gentiles be come in."
—Romans 11:25

This phrase—"the fulness of the Gentiles"—refers to the complete ingathering of the nations into the covenant blessings of Abraham. During this period:

- The Gospel spreads to the ends of the earth.
- Gentile believers are grafted into the olive tree.
- The Church grows into a global body.

Israel's temporary blindness creates the space for this Gentile ingathering. When the fulness is complete, God will turn again to Israel in mercy.

The Mystery Revealed: Jew and Gentile in One Body

Paul calls this truth a "mystery"—not because it is unknowable, but because it was previously hidden and is now revealed. The mystery is this:

- Israel's unbelief is temporary.
- Gentile inclusion is intentional.
- Both groups are united in Christ.

This mystery dismantles pride on both sides. Gentiles cannot boast, for they stand by grace. Jews cannot despair, for God's covenant remains. The olive tree remains one, nourished by the same root, sustained by the same promises.

The Prophetic Significance of the Blindness

Ellis Skolfield places great emphasis on the prophetic role of Israel's blindness. In his interpretation:

- The blindness is a divinely timed event.

- It aligns with prophetic timelines in Daniel and Revelation.
- It ensures the precise fulfillment of end-time prophecy.
- It prepares the way for Israel's national awakening.

Skolfield argues that Israel's blindness is not a tragedy but a key component of God's prophetic clock. It marks the period in which the Gospel goes to the nations and sets the stage for the final events of the age.

The Lifting of the Blindness: Israel's Future Awakening

Paul declares with certainty:

"And so all Israel shall be saved."
—Romans 11:26

This salvation is not universal in the sense of every individual Jew, but national in the sense of the remnant. When the fulness of the Gentiles is complete:

- The veil will be lifted.
- The remnant will recognize Jesus as Messiah.
- The Deliverer will turn away ungodliness from Jacob.
- The covenant promises will be fulfilled.

This future awakening is the climax of the Abrahamic covenant and the fulfillment of the prophetic Scriptures.

The Church's Responsibility During Israel's Blindness

Paul's teaching places a solemn responsibility upon the Church:

- To avoid boasting against the natural branches.
- To provoke Israel to jealousy through holy living.
- To honor the Jewish people as beloved for the fathers' sakes.
- To recognize the covenantal root that supports the Church.

The Church's posture toward Israel must be one of humility, gratitude, and love.

Conclusion: Blindness as a Stage in Redemption

Israel's blindness is not the end of their story; it is a stage in God's redemptive plan. It is temporary, purposeful, and prophetic. It opens the door for the nations, fulfills the Scriptures, and prepares the way for Israel's future restoration.

The God who permitted the blindness will remove it.
The God who scattered Israel will gather them.

The God who grafted in the nations will restore the natural branches.
The God who began the story will bring it to its glorious conclusion.

Chapter 6

The Prophetic Role of Israel

From Genesis to Revelation, Israel stands at the center of God's redemptive drama. No nation has been so chosen, so chastened, so preserved, or so prophetically significant. Israel is not merely one nation among many; it is the nation through which God reveals His character, His covenants, His Messiah, and His prophetic timetable. To understand biblical prophecy, one must understand Israel. To understand the end of the age, one must understand Israel's role in God's unfolding plan.

Ellis Skolfield emphasizes this truth with clarity: Israel is God's prophetic clock. Its scattering, preservation, and regathering are not accidents of history but fulfillments of prophecy. Its blindness in part is not a tragedy but a divine strategy. Its future restoration is not speculation but certainty, grounded in the unbreakable promises of God.

This chapter explores Israel's prophetic role from Scripture, showing how the nation serves as the anchor of God's timeline and the stage upon which the final events of redemption will unfold.

Israel: God's Chosen Nation in Redemptive History

The prophetic role of Israel begins with its election. God declares:

"For thou art an holy people unto the LORD thy God…
The LORD hath chosen thee to be a special people unto himself…"
—Deuteronomy 7:6

Israel's election is rooted not in merit but in God's covenant with Abraham. This election is irrevocable (Romans 11:29). Through Israel:

- The Scriptures were given.
- The prophets were raised up.
- The covenants were established.
- The Messiah was born.

Israel is the vessel through which God reveals His redemptive plan to the world.

Israel's Scattering: A Prophetic Judgment and Preservation

The scattering of Israel among the nations was foretold long before it occurred. Moses warned that disobedience would lead to dispersion "from the one end of the earth even unto the other" (Deuteronomy 28:64). Yet even in judgment, God promised preservation:

- Israel would not be destroyed.
- Israel would remain distinct among the nations.
- Israel would one day be regathered.

History confirms this prophecy with astonishing accuracy. No other nation has been scattered for centuries, preserved its identity, and returned to its land. Israel's survival is itself a prophetic sign.

Israel's Regathering: The Prophetic Miracle of the Modern Era

The regathering of Israel in the last days is one of the clearest prophetic events in Scripture. God declares:

"I will bring them again into their land that I gave unto their fathers."
—Jeremiah 16:15

The return of the Jewish people to their ancient homeland in the twentieth century is not merely political—it is prophetic. It marks:

- The beginning of the end-time sequence.
- The fulfillment of ancient promises.
- The reactivation of Israel's prophetic role.

Ellis Skolfield identifies this regathering as a key marker in God's prophetic timeline, signaling the approach of the final stages of redemption.

Israel as God's Prophetic Clock

Throughout Scripture, Israel functions as the central indicator of God's timing. Jesus Himself points to Israel when speaking of the end of the age:

"Now learn a parable of the fig tree…"
—Matthew 24:32

The fig tree is a common symbol for Israel. When it begins to bud, Jesus says, "ye know that summer is nigh." In prophetic terms, the rebirth of Israel signals that the final season has begun.

Skolfield expands this idea by showing how Israel's history aligns with prophetic timelines in Daniel and Revelation. While interpretations vary, the principle remains: Israel's condition reveals God's timing.

Israel's Blindness: A Prophetic Necessity

As explored in the previous chapter, Israel's blindness in part is not a failure but a prophetic necessity. It allows:

- The Gospel to go to the nations.
- The fulness of the Gentiles to be gathered in.
- The prophetic Scriptures to unfold precisely.

This blindness is temporary. When the appointed time arrives, the veil will be lifted, and Israel will recognize her Messiah.

Israel's Future Awakening: The Turning of the Tide

Paul declares:

"There shall come out of Sion the Deliverer,
and shall turn away ungodliness from Jacob."
—Romans 11:26

This future awakening is the climax of Israel's prophetic role. It includes:

- The national repentance of the remnant.
- The recognition of Jesus as Messiah.
- The fulfillment of the New Covenant promises.
- The restoration of Israel to her covenant blessings.

This event is not symbolic—it is literal, national, and future.

Israel and the Nations: The Final Conflict

The prophets describe a final conflict in which the nations gather against Israel (Zechariah 12–14). This conflict is not merely political; it is spiritual. Israel becomes the focal point of the world's hostility because it is the focal point of God's plan.

In this final crisis:

- God defends Jerusalem.
- The nations are judged.
- The Messiah appears.
- Israel is delivered.

The prophetic role of Israel reaches its climax in this moment.

Israel in the Millennium: The Fulfillment of the Promises

After Israel's deliverance, the Messiah will reign from Jerusalem. The prophets describe:

- A restored Israel.
- A renewed Jerusalem.
- A world at peace.
- The nations coming to worship the King.

The promises made to Abraham, Isaac, Jacob, and David find their complete fulfillment in the millennial reign of Christ.

Conclusion: Israel at the Center of Prophecy

Israel is not a peripheral nation in God's plan—it is the prophetic center. Its past reveals God's faithfulness. Its present reveals God's strategy. Its future reveals God's glory.

To understand prophecy, one must understand Israel.
To understand the Church, one must understand Israel.
To understand the end of the age, one must understand Israel.

Israel is the key.
Israel is the clock.
Israel is the stage upon which the final act of redemption will unfold.

Chapter 7

The Hidden Beast and the Nations

The prophetic Scriptures reveal a recurring pattern: the rise and fall of empires, the rebellion of the nations, and the persistent opposition to the purposes of God. From Babel to Babylon, from Egypt to Rome, the nations have often aligned themselves against the Lord and against His anointed. Yet behind these earthly powers stands a deeper, unseen reality—a spiritual force that animates the kingdoms of this world and opposes the kingdom of God.

The book of Revelation unveils this reality through the imagery of a "beast"—a system, a power, a spiritual dominion that works through human governments, false religions, and worldly philosophies. Ellis Skolfield, in *The Hidden Beast*, argues that this beast is not merely a future political figure but a long-standing spiritual system that has operated throughout history, influencing nations and opposing the covenant people of God.

This chapter explores the biblical foundations of the beast imagery, Skolfield's interpretation of the "Hidden Beast," and the role of the nations in the final unfolding of God's prophetic plan.

The Biblical Imagery of the Beast

The concept of a beastly power appears throughout Scripture:

- In **Daniel**, beasts represent empires rising from the sea of humanity.
- In **Revelation**, the beast symbolizes a global system energized by Satan.
- In **the Psalms**, the nations rage against the Lord and His anointed (Psalm 2).

These beasts are not random symbols; they represent the spiritual corruption of human power when divorced from the fear of God. They are kingdoms that exalt themselves, persecute the righteous, and oppose the purposes of God.

The beast is therefore both **political** and **spiritual**, both **visible** and **hidden**.

The Hidden Beast: Skolfield's Interpretation

Ellis Skolfield argues that the beast of Revelation is not a single future dictator but a **spiritual system** that has manifested through various empires across history. According to Skolfield:

- The beast is a **continuing power**, not a one-time figure.
- It operates through **deception**, **false religion**, and **political domination**.
- It opposes Israel and the Church throughout the ages.
- It is "hidden" because its true nature is spiritual, not merely political.

Skolfield emphasizes that the beast is best understood as a **system of rebellion** against God—one that began at Babel, matured in Babylon, and continues through the nations until the return of Christ.

This interpretation aligns with Paul's teaching that "we wrestle not against flesh and blood" (Ephesians 6:12). The real enemy is not earthly rulers but the spiritual forces that influence them.

The Nations and the Beast System

Throughout Scripture, the nations are often depicted as aligning themselves with the beastly system:

- They reject God's authority (Psalm 2).
- They persecute God's people (Daniel 7).
- They embrace idolatry and deception (Revelation 13).
- They gather against Jerusalem in the last days (Zechariah 12–14).

The nations are not inherently evil, but they are vulnerable to the influence of the beast system when they reject the knowledge of God.

Skolfield argues that the beast system thrives wherever:

- Truth is suppressed.
- Idolatry is embraced.
- Human power is exalted.
- God's covenant people are opposed.

Thus, the beast is not confined to one era or one empire; it is a recurring manifestation of human rebellion under satanic influence.

Israel and the Beast: A Prophetic Conflict

The beast system has always opposed Israel because Israel is central to God's redemptive plan. From Pharaoh's oppression to Babylon's captivity, from Rome's destruction of Jerusalem to the hostility of modern nations, the pattern remains consistent: the beastly powers seek to destroy the people through whom God reveals His purposes.

This opposition intensifies in the last days. Revelation describes a final global alignment against Israel and the saints. Zechariah foretells that all nations will gather against Jerusalem, yet the Lord Himself will intervene.

Skolfield emphasizes that the beast's hostility toward Israel is a sign of its spiritual nature. The nations are influenced by a system that opposes the covenant, the Messiah, and the prophetic destiny of Israel.

The Church and the Beast: A Spiritual Battle

The Church also faces opposition from the beast system. Revelation speaks of the beast making war with the saints. This war is not merely physical persecution but spiritual deception:

- False doctrine
- False prophets
- False signs
- False unity
- False worship

The beast seeks to draw the Church away from the truth of Scripture and into compromise with the world.

Skolfield warns that the greatest danger to the Church is not persecution but deception. The beast system thrives where the Word of God is neglected, where the fear of God is diminished, and where the Church seeks the approval of the world.

The Fall of the Beast: Christ's Final Victory

Despite its power, the beast system is destined for destruction. Revelation declares that the beast will be cast into the lake of fire at the return of Christ. Daniel sees the beast slain and its dominion taken away. Paul writes that the Lord will consume the lawless one with the breath of His mouth.

The fall of the beast marks:

- The end of human rebellion.
- The judgment of the nations.
- The vindication of Israel.
- The triumph of the Messiah.

The kingdoms of this world will become the kingdom of our Lord and of His Christ, and He shall reign forever and ever.

Conclusion: The Hidden Beast Revealed

The beast is not merely a future figure; it is a present reality. It is the spiritual system that animates the rebellion of the nations, opposes the covenant people of God, and deceives the world. Yet its power is limited, its time is short, and its end is certain.

Israel remains the focal point of the beast's hostility because Israel remains the focal point of God's plan. The Church must remain vigilant, discerning, and faithful, recognizing that the true battle is spiritual and that victory belongs to the Lamb.

The beast is hidden, but Scripture reveals it.
The nations rage, but God reigns.
The conflict intensifies, but the outcome is assured.
The Messiah will triumph, and His kingdom will endure forever.

Chapter 8

The Future Restoration of Israel

The restoration of Israel is not a theological option; it is a divine certainty. From the earliest pages of Scripture to the final visions of Revelation, God declares that Israel—though scattered, chastened, and partially blinded—will one day be restored in faith, in covenant, and in glory. This restoration is not symbolic, nor is it merely spiritual. It is literal, national, and rooted in the unbreakable promises God made to Abraham, Isaac, and Jacob.

The future restoration of Israel is the crescendo of the prophetic symphony. It is the moment when the covenant reaches its fulfillment, when the veil is lifted, when the remnant believes, and when the Messiah returns in power and great glory. It is the event toward which all prophecy moves and the event upon which the hope of the nations depends.

Ellis Skolfield emphasizes this restoration as the final act in God's redemptive timeline. Israel's blindness in part, the grafting in of the Gentiles, and the rise and fall of the nations all lead to this climactic moment when God turns again to His ancient people in mercy.

The Certainty of Restoration: God's Covenant Faithfulness

The restoration of Israel is guaranteed by the character of God. He declares:

"For I am the LORD, I change not;
therefore ye sons of Jacob are not consumed."
—Malachi 3:6

God's covenant with Abraham is everlasting. His promises to Israel are irrevocable. Paul affirms:

"For the gifts and calling of God are without repentance."
—Romans 11:29

Israel's future is therefore not dependent on human faithfulness but on divine faithfulness. The God who scattered Israel will gather them. The God who blinded Israel will open their eyes. The God who judged Israel will restore them.

The Prophetic Promise of Regathering

The prophets repeatedly foretell a future regathering of Israel from the nations:

- "I will bring them again into their land" (Jeremiah 16:15).
- "I will gather you out of all countries" (Ezekiel 36:24).
- "He shall set up an ensign for the nations… and gather together the dispersed of Judah" (Isaiah 11:12).

This regathering is not merely the return from Babylon; it is a global regathering in the last days. The modern return of the Jewish people to their ancient homeland is a visible sign that God's prophetic clock is advancing.

Skolfield identifies this regathering as a key marker in the prophetic timeline, signaling that the final stages of redemption are underway.

The Removal of the Veil: Israel's Spiritual Awakening

The physical regathering precedes the spiritual awakening. Paul declares:

"Blindness in part is happened to Israel,
until the fulness of the Gentiles be come in."
—Romans 11:25

When that fulness is complete:

- The veil will be lifted.
- The remnant will believe.
- The Deliverer will turn away ungodliness from Jacob.

Zechariah describes this moment with prophetic clarity:

"They shall look upon me whom they have pierced,
and they shall mourn for him…"
—Zechariah 12:10

This is not a symbolic mourning; it is national repentance. The remnant of Israel will recognize Jesus as their Messiah, and the fountain of cleansing will be opened to them (Zechariah 13:1).

The New Covenant Fulfilled in Israel

The New Covenant, promised in Jeremiah 31, is made **with the house of Israel and the house of Judah**. Its promises include:

- A new heart.
- A new spirit.
- The law written within.
- The forgiveness of sins.

While Gentile believers partake of these blessings through Christ, the covenant itself awaits its full national fulfillment in Israel. The future restoration is the moment when the New Covenant reaches its intended completion.

The Messiah's Return and Israel's Deliverance

The restoration of Israel is inseparable from the return of Christ. The prophets declare:

- The Messiah will return to Jerusalem (Zechariah 14:4).
- He will defend His people (Zechariah 12:8).
- He will destroy the nations that come against them (Zechariah 14:3).
- He will reign as King over all the earth (Zechariah 14:9).

Israel's restoration is therefore both spiritual and political. It includes:

- National repentance.
- National deliverance.
- National restoration.
- National exaltation under the reign of the Messiah.

Israel in the Millennial Kingdom

During the millennial reign of Christ:

- Israel will be restored to her land.
- Jerusalem will be the center of worship.
- The nations will come to learn the ways of the Lord (Isaiah 2:2–4).
- The promises to Abraham and David will be fulfilled.

Israel will serve as the priestly nation God intended from the beginning—a light to the nations under the rule of the Messiah.

The Restoration and the Nations

The restoration of Israel brings blessing to the nations. Isaiah declares:

"In that day shall Israel be the third with Egypt and with Assyria…
whom the LORD of hosts shall bless."
—Isaiah 19:24–25

The nations will no longer rage against Israel; they will be blessed through Israel. The Abrahamic promise—"in thee shall all families of the earth be blessed"—reaches its ultimate fulfillment in the restored kingdom.

Conclusion: The Glory of Israel's Restoration

The future restoration of Israel is the triumph of God's covenant, the vindication of His promises, and the revelation of His glory. It is the moment when:

- The covenant is fulfilled.
- The remnant believes.
- The Messiah returns.
- The nations are judged.
- The kingdom is established.

Israel's story does not end in blindness, scattering, or unbelief. It ends in restoration, redemption, and glory.

The God who began the story will finish it.
The God who promised will perform it.
The God of Israel will be glorified in His people forever.

Chapter 9

One People of God in the Age to Come

From the beginning of Scripture to its final consummation, God reveals a single redemptive purpose: to gather a people unto Himself, redeemed by His grace, united in His covenant, and transformed into His likeness. This people is not defined by ethnicity, geography, or earthly lineage, but by faith in the Messiah and participation in the covenant blessings rooted in Abraham. Yet Scripture also affirms the enduring identity and calling of Israel, even as Gentile believers are grafted into the same covenantal root.

The age to come brings this mystery to its perfect fulfillment. Jew and Gentile, once separated by law, culture, and covenantal distinction, are united in Christ as one redeemed people—distinct in history, yet one in destiny; diverse in origin, yet one in worship; many branches, yet one tree.

This chapter explores the unity of God's people in the age to come, the fulfillment of the Abrahamic covenant, and the glorious harmony of Israel and the nations under the eternal reign of the Messiah.

The Eternal Purpose of God: One Redeemed People

Paul reveals the eternal purpose of God:

"That in the dispensation of the fulness of times
he might gather together in one all things in Christ."
—Ephesians 1:10

This gathering includes:

- The redeemed of Israel.
- The redeemed of the nations.
- The saints of all ages.

God's purpose has always been unity—not uniformity, but unity in Christ. The age to come is the moment when this unity is fully revealed.

The Distinction and Unity of Jew and Gentile

Scripture maintains two truths simultaneously:

1. **Israel retains a distinct identity and calling.**
2. **Jew and Gentile are one in Christ.**

These truths are not contradictory; they are complementary.

Paul writes:

- "There is no difference… for the same Lord over all is rich unto all that call upon him" (Romans 10:12).
- "For by one Spirit are we all baptized into one body" (1 Corinthians 12:13).
- "Ye are all one in Christ Jesus" (Galatians 3:28).

Yet he also affirms:

- Israel's election is irrevocable (Romans 11:29).
- Israel's promises remain active.
- Israel's future restoration is certain.

In the age to come, these truths converge: Israel is restored, the nations are redeemed, and both are united in worship under the Messiah.

The Fulfillment of the Abrahamic Covenant

The Abrahamic covenant finds its complete fulfillment in the age to come:

- Israel restored to the land.
- The nations blessed through Abraham's Seed.
- The Messiah reigning from Jerusalem.
- The world filled with the knowledge of the Lord.

The covenant promise—"in thee shall all families of the earth be blessed"—reaches its ultimate expression when Jew and Gentile stand together as one redeemed people.

Ellis Skolfield emphasizes that this unity does not erase Israel's identity; it fulfills it. The Church does not absorb Israel; Israel does not dominate the Church. Both are united in Christ, the true Seed of Abraham.

The New Covenant in Its Fullness

The New Covenant, promised to Israel and Judah, reaches its full expression in the age to come:

- The law written on the heart.
- Perfect obedience.
- Universal knowledge of the Lord.
- Complete forgiveness of sins.

Gentile believers partake of these blessings now in part; Israel will partake in fullness when the veil is lifted. In the age to come, the New Covenant embraces all the redeemed, forming one holy people under one eternal King.

The Worship of the Nations and Israel Together

The prophets describe a future in which Israel and the nations worship together:

- "All nations shall flow unto it" (Isaiah 2:2).
- "From one sabbath to another… shall all flesh come to worship before me" (Isaiah 66:23).
- "The Gentiles shall come to thy light" (Isaiah 60:3).

This is not a replacement of Israel, nor a subjugation of the nations. It is a harmony of redeemed peoples, each fulfilling their God-given role, united in worship of the Messiah.

The New Jerusalem: The Final Unity

In Revelation, the New Jerusalem descends from heaven, adorned with symbols of both Israel and the Church:

- **Twelve gates** bearing the names of the twelve tribes of Israel.
- **Twelve foundations** bearing the names of the twelve apostles of the Lamb.

This is not accidental. It is theological architecture. It reveals:

- The unity of the Testaments.
- The unity of the covenants.
- The unity of the redeemed.

Israel and the Church are not two peoples but one redeemed humanity, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone.

The Eternal Kingdom: One Shepherd, One Flock

Jesus declared:

"There shall be one fold, and one shepherd."
—John 10:16

In the age to come:

- The Shepherd is Christ.
- The flock is the redeemed of all nations.
- The unity is perfect.

- The kingdom is eternal.

The divisions of this age—ethnic, cultural, historical—are healed. The redeemed stand as one people, one family, one body, one bride.

Conclusion: The Harmony of Redemption

The age to come reveals the full harmony of God's redemptive plan:

- Israel restored.
- The nations redeemed.
- The Church glorified.
- The Messiah exalted.
- One people of God forever.

The story that began with a promise to Abraham ends with a redeemed humanity dwelling in the presence of God. The olive tree stands complete—natural branches restored, wild branches grafted in, all nourished by the same root, all glorifying the same Lord.

This is the destiny of the redeemed.
This is the unity of the covenants.
This is the triumph of grace.
This is the one people of God in the age to come.

Chapter 10

The New Heaven and the New Earth

The story of redemption does not end with the restoration of Israel, the judgment of the nations, or even the millennial reign of Christ. These are glorious chapters in God's unfolding plan, yet they are not the final chapter. Scripture points beyond them to a greater consummation—a renewed creation, a perfected humanity, and an eternal kingdom in which righteousness dwells. This is the New Heaven and the New Earth, the eternal home of the redeemed, the fulfillment of every covenant promise, and the final triumph of the Lamb.

The New Heaven and New Earth are not symbolic ideals but literal realities. They represent the complete renewal of all things, the removal of every trace of the curse, and the eternal dwelling of God with His people. In this final vision, the unity of Jew and Gentile, the fulfillment of the Abrahamic covenant, and the glory of the Messiah reach their perfect expression.

The Passing of the Old Order

John writes:

“And I saw a new heaven and a new earth:
for the first heaven and the first earth were passed away.”
—Revelation 21:1

The present creation, marred by sin, decay, and death, will be dissolved. Peter declares that the elements shall melt with fervent heat (2 Peter 3:10). This is not annihilation but transformation. The old order passes away so that the new may come.

In this moment:

- The curse of Genesis 3 is fully reversed.
- Death is swallowed up in victory.
- Sin and sorrow are forever banished.
- The creation is restored to its intended glory.

The New Heaven and New Earth are the final answer to the groaning of creation (Romans 8:22).

The New Jerusalem: The Dwelling of God With Man

At the heart of the New Heaven and New Earth stands the New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband. This city is the eternal dwelling place of the redeemed and the center of God’s presence.

John hears a great voice declaring:

“Behold, the tabernacle of God is with men,
and he will dwell with them…”
—Revelation 21:3

This is the fulfillment of every covenant promise:

- God dwelling with His people (Exodus 29:45).
- The Emmanuel prophecy (Isaiah 7:14).
- The New Covenant promise (Jeremiah 31:33).
- Christ’s promise to prepare a place (John 14:2–3).

The New Jerusalem is the eternal home of the one redeemed people of God.

The Union of Israel and the Church in the Eternal City

The architecture of the New Jerusalem reveals the unity of God’s people:

- **Twelve gates** bearing the names of the twelve tribes of Israel.
- **Twelve foundations** bearing the names of the twelve apostles of the Lamb.

This is not accidental symbolism. It is divine revelation. It shows:

- The continuity of the Testaments.
- The unity of Jew and Gentile.
- The fulfillment of the Abrahamic covenant.
- The eternal harmony of God's redeemed people.

The city itself is the final testimony that God has made both one in Christ.

The Removal of All Sorrow and Death

John declares:

"And God shall wipe away all tears from their eyes;
and there shall be no more death, neither sorrow, nor crying…"
—Revelation 21:4

This is the complete reversal of the fall:

- No more death.
- No more mourning.
- No more pain.
- No more curse.

The former things are passed away. The age of sin and suffering is over. The redeemed enter into eternal joy.

The River of Life and the Tree of Life

In the New Jerusalem flows the river of the water of life, clear as crystal, proceeding from the throne of God and of the Lamb. On either side of the river stands the tree of life, bearing twelve manner of fruits.

This imagery reveals:

- Eternal life in its fullness.
- Healing for the nations.
- The restoration of Eden.
- The unbroken fellowship of God and man.

The tree of life, once barred to humanity, is now freely given to the redeemed.

The Eternal Reign of the Messiah

In the New Heaven and New Earth:

- Christ reigns forever.

- His servants serve Him.
- They see His face.
- His name is in their foreheads.

This is the fulfillment of the Davidic covenant, the Abrahamic covenant, and the New Covenant. The reign of Christ is eternal, unchallenged, and glorious.

The Nations in the Eternal Kingdom

The nations do not disappear in eternity; they are redeemed and restored. John writes:

- "The nations of them which are saved shall walk in the light of it" (Revelation 21:24).
- "The kings of the earth do bring their glory and honour into it" (Revelation 21:24).

This is the final fulfillment of the promise that all nations shall be blessed in Abraham's Seed.

Israel remains honored.
The nations remain distinct.
Yet all are united in worship of the Lamb.

The Final Triumph of Redemption

The New Heaven and New Earth are the final triumph of God's redemptive plan:

- The serpent is crushed.
- The curse is removed.
- The nations are healed.
- Israel is restored.
- The Church is glorified.
- Christ is exalted.
- God dwells with His people forever.

The story that began in a garden ends in a city.
The story that began with a promise ends in its perfect fulfillment.
The story that began with separation ends in eternal communion.

Conclusion

The Unbroken Story of God's Redeeming Purpose

The journey through these pages has traced the great arc of Scripture—from the call of Abraham to the consummation of all things in the New Heaven and the New Earth. What emerges is not a fragmented narrative nor a tale of two competing peoples, but a single, unbroken story of God's

redeeming purpose. It is the story of one covenant, one Messiah, one olive tree, and one redeemed people brought together under the reign of the Lord Jesus Christ.

At the center of this story stands the faithfulness of God. The God who called Abraham still keeps covenant and mercy. The God who formed Israel still preserves His ancient people. The God who grafted in the nations still sustains His Church by grace. The God who permitted Israel's blindness will one day remove the veil. The God who raised His Son from the dead will restore all things in the age to come.

This book has sought to show that the unity of Scripture is not theoretical—it is covenantal, historical, prophetic, and eternal. The Old Testament and the New Testament are not two revelations but one revelation unfolding. Israel and the Church are not two peoples but one redeemed family, joined in Christ. The promises of God are not abandoned but fulfilled. The prophetic word is not obscure but luminous when read through the lens of the Abrahamic covenant and the Messiah who embodies it.

We have seen that:

- The **Abrahamic covenant** is the root of all redemptive history.
- The **Old Testament** lays the foundation for the Gospel.
- The **Church** is grafted into Israel's covenant blessings.
- The **blindness in part** is temporary and purposeful.
- The **prophetic role of Israel** remains central to God's plan.
- The **beast system** opposes God's people but cannot prevail.
- The **restoration of Israel** is certain and glorious.
- The **age to come** reveals one redeemed people under one eternal King.

This is the unity of Scripture.
This is the harmony of the covenants.
This is the triumph of the Messiah.

In the end, all things converge in Christ. He is the Seed of Abraham, the Root of Jesse, the Son of David, the Light of the Gentiles, the King of Israel, and the Lord of all. In Him, the promises to Israel find their fulfillment. In Him, the nations find their hope. In Him, the Church finds its life. In Him, the story of redemption reaches its glorious conclusion.

And when the final chapter is written—when the New Jerusalem descends, when the nations walk in the light of the Lamb, when Israel is restored, when the curse is no more, when death is swallowed up in victory—there will stand one redeemed people of God, gathered from every tribe and tongue, from Israel and the nations, united forever in worship of the One who loved them and gave Himself for them.

This is the blessed hope.
This is the everlasting covenant.
This is the glory that awaits the people of God.

Even so, come, Lord Jesus.

Scripture Index

(All references are to the King James Version.)

Genesis

- **Genesis 3:15** — Protoevangelium; first promise of the Redeemer
- **Genesis 12:1–3** — Call of Abraham; covenant promise
- **Genesis 15:6** — Justification by faith
- **Genesis 22:18** — Promise of the Seed

Exodus

- **Exodus 29:45** — God dwelling with His people

Deuteronomy

- **Deuteronomy 7:6** — Israel as God's chosen nation
- **Deuteronomy 28:64** — Prophecy of Israel's scattering

2 Samuel

- **2 Samuel 7:12–16** — Davidic covenant

Psalms

- **Psalm 2** — Nations raging; Messiah's kingship
- **Psalm 16:10** — Prophecy of resurrection
- **Psalm 22** — Suffering of the Messiah
- **Psalm 110** — Priest-King Messiah

Isaiah

- **Isaiah 2:2–4** — Nations worshiping in the age to come
- **Isaiah 7:14** — Emmanuel prophecy
- **Isaiah 11:1–12** — Messianic reign; regathering of Israel
- **Isaiah 53** — Suffering Servant
- **Isaiah 60:3** — Nations drawn to Israel's light
- **Isaiah 61:1–2** — Messiah's mission
- **Isaiah 66:23** — Universal worship

Jeremiah

- **Jeremiah 16:15** — Regathering of Israel
- **Jeremiah 31:31–34** — New Covenant

Ezekiel

- **Ezekiel 36:24–28** — New heart; regathering
- **Ezekiel 37** — Dry bones; national restoration

Daniel

- **Daniel 7:13–14** — Son of Man receiving dominion

Micah

- **Micah 5:2** — Birthplace of Messiah

Zechariah

- **Zechariah 12:10** — Israel's future repentance
- **Zechariah 13:1** — Fountain opened for cleansing
- **Zechariah 14** — Messiah's return; nations judged

Matthew

- **Matthew 5:17** — Christ fulfilling the Law
- **Matthew 24:32** — Fig tree prophecy

Luke

- **Luke 24:27** — Christ revealed in all Scripture

John

- **John 5:39** — Scriptures testify of Christ
- **John 10:16** — One fold, one Shepherd
- **John 14:2–3** — Promise of a prepared place

Acts

- **Acts 1:6** — Restoration of the kingdom to Israel

Romans

- **Romans 3:20** — Law reveals sin
- **Romans 9:4–5** — Israel's privileges
- **Romans 10:12** — No difference between Jew and Greek
- **Romans 11:5** — Remnant according to grace
- **Romans 11:17–24** — Olive tree; grafting
- **Romans 11:25–29** — Blindness in part; irrevocable calling

1 Corinthians

- **1 Corinthians 12:13** — One body

2 Corinthians

- **2 Corinthians 1:20** — All promises fulfilled in Christ

Ephesians

- **Ephesians 1:10** — All things gathered in Christ
- **Ephesians 2:15–18** — One new man
- **Ephesians 3:6** — Fellow heirs

Hebrews

- **Hebrews 1:1–2** — God speaking through His Son

Revelation

- **Revelation 13** — The beast system
- **Revelation 21:1–4** — New Heaven and New Earth
- **Revelation 21:24** — Nations walking in the light
- **Revelation 22:1–5** — River of life; tree of life

Topical Index

Abrahamic Covenant

- Promise of land, seed, blessing
- Root of the olive tree
- Fulfilled in Christ
- Future fulfillment in Israel's restoration

Beast System (Hidden Beast)

- Spiritual opposition to God's people
- Manifested through nations and empires
- Final judgment at Christ's return

Blindness in Part

- Temporary and partial
- Purposeful for Gentile inclusion
- Removed at Israel's awakening

Church (Ecclesia)

- Grafted into Israel
- One body of Jew and Gentile
- Shares in covenant blessings

Covenant Faithfulness of God

- Irrevocable calling of Israel
- Fulfillment of promises in Christ
- Guarantee of future restoration

End of the Age

- Nations gathered against Jerusalem
- Return of Christ
- Judgment and renewal

Israel (Prophetic Role)

- Chosen nation
- Scattered and preserved
- Regathered in the last days
- Restored in the age to come

Messiah (Jesus Christ)

- Seed of Abraham
- Fulfillment of Law and Prophets
- King of Israel and Light of the Gentiles
- Eternal ruler in the New Creation

New Covenant

- Promised to Israel and Judah
- Realized through Christ
- Fully fulfilled in the age to come

New Heaven and New Earth

- Final renewal of creation
- Eternal dwelling of God with His people
- Nations healed; curse removed

Olive Tree

- Symbol of covenant continuity
- Natural and wild branches
- Unity of Jew and Gentile

Prophecy

- Centered on Israel
- Fulfilled in Christ
- Completed in the age to come

Benediction

May the God of Abraham, Isaac, and Jacob—
the One who keeps covenant and shows mercy unto a thousand generations—
establish your heart in His unchanging promises
and anchor your hope in the Messiah who is soon to appear.

May the Lord Jesus Christ,
the true Seed of Abraham and the Light of the Gentiles,
cause His face to shine upon you,
guide your steps in truth,
and keep you steadfast as you await the blessed hope
and the glorious appearing of our great God and Saviour.

May the Holy Spirit,
who grafts the nations into the olive tree
and preserves the remnant of Israel,
fill you with wisdom, discernment, and holy expectation
as the day of redemption draws near.

And may the grace of the Father,
the love of the Son,
and the fellowship of the Spirit
be with you now and remain with you forever—
until the New Jerusalem descends,
the nations walk in the Lamb's light,
and all God's people stand together as one
in the world without end.

Amen.

About the Author

Jim Giatas is a Christian author, musician, and songwriter whose work centers on the authority of Scripture and the unity of God's redemptive plan. A lifelong student of the Holy Bible—especially the King James Version—he writes with a deep commitment to the covenantal continuity between the Old and New Testaments and the prophetic role of Israel in the purposes of God.

His books reflect a desire to help believers understand the Scriptures as one unfolding story, rooted in the promises made to Abraham and fulfilled in Jesus Christ, the Messiah of Israel and the Savior of the world. Drawing from decades of study, prayer, and creative ministry, Jim seeks to encourage the Church to stand firmly upon the Word of God and to await with joyful expectation the blessed hope and the glorious appearing of our great God and Saviour.

In addition to writing, Jim is a singer-songwriter whose music can be found at his website, **jimgiatas.com**, where he shares original compositions that reflect his faith, testimony, and love for the Lord.

For more information or to explore additional works, readers may consult resources on **Christian authorship** or **faith-based songwriting**.

Notice and Statement of Copyright

© 2026 by **Jim Giatas**. All rights reserved.

As the Lord Jesus Christ said, "freely ye have received, freely give."

This book is offered freely for the edification of the Body of Christ. It may be copied, printed, shared, quoted, or distributed **without charge**, provided that:

1. No money is exchanged and no commercial benefit is sought.
2. The text is not altered in a way that changes its meaning.
3. Proper attribution to the author is maintained.
4. Scripture quotations remain clearly identified as taken from the King James Version of the Holy Bible.

No part of this work may be sold, monetized, or included in any commercial publication or

product without the express written permission of the author.
For additional guidance on copyright and fair use, readers may consult resources on **public-domain Scripture** or **Christian publishing ethics**.

NOTICE OF USE OF THE KING JAMES VERSION OF THE HOLY BIBLE

All Scripture quotations in this book are taken from the King James Version (KJV) of the Holy Bible. The King James Version, first published in 1611, is in the **public domain** and may be quoted freely without permission. Its text is not subject to copyright in the United States or in most other nations. Because of its enduring literary beauty, historical significance, and faithful rendering of the biblical witness, the KJV has been chosen as the primary translation for this work. The author gratefully acknowledges the timeless influence of the King James Version and its contribution to English-speaking Christianity for more than four centuries. Its language, cadence, and theological clarity continue to shape the devotional and doctrinal life of the Church. For additional information on the public-domain status of the KJV, readers may consult reputable sources on Bible translation history or public domain Scripture.

PERMISSION AND ATTRIBUTION STATEMENT FOR USE OF COPILOT

Portions of this book were developed with the assistance of **Microsoft Copilot**, an AI-powered writing and research tool created by Microsoft. Copilot was used to support tasks such as drafting, editing, organizing content, and refining language. All final wording, theological positions, interpretations of Scripture, and doctrinal conclusions are the author's own.
The author retains full responsibility for the accuracy, integrity, and intent of the material presented in this work. Copilot functioned solely as a creative and editorial aid, not as a theological authority or source of spiritual instruction.

Use of Copilot in the creation of this book is acknowledged in accordance with the author's commitment to transparency and ethical use of AI-assisted tools. For further information about Copilot, readers may explore general resources on **AI-assisted writing** or **Microsoft Copilot**.